

# The Gospel Messenger,

AND

SOUTHERN EPISCOPAL REGISTER.

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## TO OUR FRIENDS AND PATRONS.

THE conductors of the "*Gospel Messenger*," respectfully congratulate you that it has lived to the close of its fifth year.

The small number of subscribers, and the little assistance afforded in the way of communications, we are willing to attribute to our deficiency in the Editorial department, and not to any want of zeal in relation to the great cause which must be equally dear to the many members of our Church who do not, and the few who do encourage this periodical. It may interest our readers to take a review with us of the principal occurrences in our Church, during the year past. In Great Britain, the great questions which occasioned the Reformation, (mingled too much with political considerations,) are engaging the attention of the religious public. The effect will probably be the re-publication of those masterly productions which in a former age set those questions at rest, and if any thing new should be introduced on the part of the Papists, there is sufficient ability to meet it fully. Attempts have been made to raise this old controversy on this side of the Atlantic, but Americans, who are great economists of time and effort, have hitherto deemed it sufficient, except in a few instances,\* to republish some of the works on the subject, to which others may be added hereafter, should there be occasion. So long as objections to the Protestant faith, which have been refuted again and again, alone are adduced, it surely is not necessary to do any thing more than to re-publish the vindications which abundantly satisfied a former age, and cannot be less satisfactory now, if the present age be indeed still more enlightened, as is generally supposed.

Some of the prelates in Great Britain, with not less ability than their predecessors, are regarded as possessing more than ordinary activity and devotion to their sacred calling, and perhaps at no former period has there been a body of clergy more sensible of the solemn responsibility which rests upon them. The laity seem to be animated by a kindred spirit, for, under the direction of commissioners appointed by Parliament, there has been expended in building new Churches and Chapels, within the last seven years, upwards of five millions of dollars. The three large societies, instituted by the piety of former generations, to promote the Gospel at home and abroad, are not merely flourishing, but have received a new impulse from the enterprising spirit of the age, from the increased facilities for imparting knowledge, and for penetrating into heathen countries, and we would hope, from a

\* The American publications here referred to, are two by the Rev. Dr. Wharton, (in one of which he gave his reasons for leaving the Roman Catholic Church,) one by the late Rev. Dr. Bowden; and some Essays (collected in a volume,) written by the late Rev. Dr. Wilmer, all these are in the Library of the "Society for the Advancement of Christianity in South-Carolina."

more general conviction of the duty resting on every man to co-operate in the benevolent endeavour that "the knowledge of the Lord may cover the earth as the waters do the sea." We regard as especially auspicious to the cause of pure religion, the recent establishment of "King's College," in London, which may almost be called the metropolis of the world, not only as a means of counteracting the insidious efforts of infidelity on the one hand, and superstition on the other, in their struggle to monopolize the work of education, but as a public testimony, from an authority which must be respected in the civilized world, that religion is the proper basis of education; and that the cultivation of the heart and mind should be attended to at the same time, and should engage a common solicitude. This college is open to the *mass* of the British community, (which we need not remark is not the case as it respects the Universities of Cambridge and Oxford,) and we may reasonably hope will be a powerful auxiliary in strengthening, and enlarging the territory of the Protestant Episcopal Church. From it will issue, we devoutly hope and pray, many able ministers of the Gospel for all lands, and scarcely less valuable books, vindicating, illustrating and pleading the cause of the Bible in every language under heaven. While so much has been done for education in all its higher departments, and for bringing it within the reach of the talented poor, the wise and good men who lead the present age, have come to the conclusion that intellectual, and especially moral cultivation, may be profitably commenced at an earlier period of life than has hitherto been usual; and the success of "Infant Schools" is a lasting memorial of their philanthropy and sagacity. Their's is the honour of having given a pedestal to the edifice of education. These schools will almost always, of course, be committed to the superintendance of that sex, of whom it has been remarked, that it was some of them who were "last at the cross and first at the sepulchre," and from their pious sensibility and habits, we may reasonably hope that the character of the great mass of the people, at the most susceptible age, will receive a bias favourable to that religion which is the only foundation of a pure morality, and of the true welfare of society.\*

Middleton, a Bishop who would have been greatly valued in any age of the Church, and Heber, who has indeed eclipsed the brightness of the former, have perished martyrs to the climate, in the attempt to evangelize the East; but there has been no symptom of unwillingness to enter the same arduous and hazardous path, and we reasonably anticipate from the new Bishop of Calcutta, already at his post, another example which shall stimulate Christians, as they have seldom been since the days of the Apostles, and under the Divine blessing, a degree of success equal to that of his honoured and lamented predecessors. We record with great satisfaction, that our Church is now planted in three of the continents, and the measures in progress, both in England and the United States, authorize the hope that this vine will in a few years take root in Africa, as well as in the Southern portion of America. Of those branches of our Church which exist in Sweden, Denmark and France, we know comparatively little, and it is among the pleasing occurrences of the year past, that a fraternal correspondence between the several Protestant Episcopal Churches† has been contemplated, and one of our Bishops, in a recent visit to

\* We sincerely hope that the pious and benevolent, will not suffer another year to pass without introducing among us one or more "Infant Schools."

† The Protestant Episcopal Church now exists duly organized in our own country, in England, Ireland, Scotland, British India, Nova Scotia, Canada, Jamaica, Barbadoes, Sweden, Denmark, France, and Moravian branches of it in Germany, and the United States of America.

the Moravians, may be said to have suggested a friendly intercourse with that Church, which we recognize as holding with us common views, as it respects the Sacred Ministry.

The Members of our Church in America, have not been unmoved spectators of the Christian efforts of their brethren in the Old World. From the British Provinces and Islands, we have cheering accounts of the exertions of the four Bishops who have been sent to those regions. In Canada, a religious periodical has been maintained for two years, and it is distinguished by a sound theology, an ardent attachment to our Church, and an intimate acquaintance with its institutions. In that country, a college bearing the same name, and on the same plan, as it respects religious instruction, with the new college of London, has been projected, and we doubt not of its success, or of its having a like happy influence with its great namesake. In the West Indies, judicious and zealous efforts are in progress to bring under the control of the Gospel of peace and love, the larger portion of our fellow men who have their home there, and we have satisfaction in stating that these measures are conducted by prudent men, who, in imitation of their heavenly master in his sojourn on earth, do not interfere with the distinctions of civil society, but at once encourage the master to be kind, and the servant to be obedient, and contented in that state of life in which it has pleased God to place him, remembering that one thing is needful, and that as he would be happy in time and eternity, he must set his affections on things above, and seek earnestly the favour of God, which is to be secured by those only who live godly, righteously and soberly in this present world.

In our own country, notwithstanding some circumstances which we wish were otherwise, we think that our Church must be considered in a prosperous condition. If some dioceses are distracted by a party spirit, the disgrace of all those who encourage it, there are others, and these the greater number, in which harmony prevails, and in this diocese in particular, "not unto us, O Lord, but to thy name be the praise," there is a degree of unanimity as to Ecclesiastical proceedings, which is quite remarkable, considering the number of the Clergy, and their having been educated under various influences. If there be a difference of opinion in our widely extended Church, as to some questions deeply interesting, there is agreement as to other questions of even more importance. We agree as to what may be truly called the cardinal doctrines of the Gospel, that the divinity exists in three persons, the Father, the Son, and the Holy Ghost; that "there is none other name given under heaven among men whereby they can be saved but the name of Jesus Christ;" and, that they cannot serve God acceptably without the help of his holy spirit. We agree that the ministry is a divine institution, and that its existing in three orders has a divine sanction. We agree, at least, that "forms of prayer" are lawful, and in the public assembly are preferable, except under very special circumstances.—Agreement as to other points would undoubtedly be desirable, but let us be thankful to him who orders the wills and affections of sinful men, that we have some measure of it. Let us pray and strive more and more for unanimity. Let us make no compromise with error, but when compelled to expose it, do so with the temper of kindness. If we cannot attain unity of opinion, we surely can unity of spirit, in the bond of peace. We may not be of one mind, and yet be of one heart, and live in "godly love."

It is evident that our Church is extending her borders. Our "General Theological Seminary" has done, and is doing much good. If it has not commanded all the pecuniary aid and pupils that might reasonably have been expected, let us thank

God, and take courage that it is alive and healthy; and most ungrateful should we be to a good Providence and his humble instruments, if we ever forget the noble foundation which the piety of Sherrard and Moore have laid. Others will carry on the work, and if they do not, we may well say that the persons named were men of whom the Church was not worthy.

A new era appears to have commenced in the history of our "General Missionary Society." We sincerely hope that they will be enabled, by the increased liberality of the members of our Church, not only to maintain the missions which they have instituted, but to undertake others, especially in our own country, in which we behold a field already white for the harvest, and which has the first claim on our charity, since we are commanded to "provide for our own," and to do good "especially unto those who are of the household of faith." The example of our Lord, too, may instruct us on this subject, for he enjoined his disciples to go, "first to the lost sheep of the house of Israel," and to preach the Gospel every where, "beginning at Jerusalem."

But there is no event of the year on which the friends of our Church can reflect with more lively satisfaction, than the progress of our "General Sunday School Union." Such an institution was indispensable to the sound faith of those youth, who, in a few years, will govern the Church. And we bless God, that whether we regard the pecuniary assistance it has commanded, the general favour which rests upon its proceedings, or the wisdom and zeal which it has enlisted in its service, it has succeeded beyond the most sanguine expectations. If this Society had done nothing more than to institute a Protestant Episcopal Press,\* to secure for the defence and advancement of our cause, that mighty modern engine of moral power, its officers, to borrow the language of one of our Bishops, would "deserve more praise than I can bestow on them."

In our own diocese, one new Church has been consecrated during the year, and another is building by the liberality of a worthy gentleman, who has often shown, but especially by this pious act, that "he loveth" his country.—(See Luke, viii. 5.) Some of the parishes are still without ministers, whether from too slight an estimation of the privileges of the public ordinances of religion, or from the want of pecuniary ability to maintain them, we shall not undertake to decide. It is believed, however, that an appeal for assistance, to the "Society for the Advancement of Christianity," on the part of a poor parish, would not be made in vain. And if the Society should be incompetent to meet all the petitions addressed to it, they who manifest a disposition to help themselves will seldom be disappointed of assistance from generous individuals, no small number of whom, we rejoice to be able to say, are in this diocese. Our religious and charitable societies continue to enjoy the favour of our people, and to carry on their useful operations. The "Society for the relief of the widows and orphans" of our Clergy, who may leave them unprovided for, reflects great honor on the humanity and the wisdom of its founders and supporters, for while it mitigates no common sorrows, it essentially promotes the welfare of the Church, by securing to it the undivided solicitude and exertions of her Clergy, and

\* "It gives me the highest gratification, (says Bishop Hobart to his Convention,) to announce to you the commencement of a Protestant Episcopal Press in New-York; a permanent establishment is now providing, to consist of a substantial building, containing a printing-office, type and stereotype foundry, bindery, safe depositories, storage lofts, and a committee room; all of an extent sufficient for the execution of any business that may offer." It may be enlarged to supply books, tracts and pamphlets, of every description, for all the Protestant Societies and institutions in our country, at lower rates than has hitherto been practicable. (See *Gospel Messenger* for October, p. 316.)

by both checking any inclination to emigrate, and furnishing an additional motive for worthy ministers to make South-Carolina the field of their zeal and industry. The "Juvenile Missionary Society" has succeeded beyond expectation, not in the amount of the sum, (for this necessarily is small,) it has applied to the heavenly object of extending the Gospel, in which all Christians should co-operate; but by awakening in the minds of its very young members, an interest on the subject of religion, and significantly instructing them in the importance of that divine truth which it is their privilege to enjoy, and which they are invited to assist in imparting to their benighted fellow-men. No person who had witnessed the delight with which the little ones attended on the late annual meeting of their Society, and listened to the address of the minister, on the state of the heathen, and the eminent advantages peculiar to the children of Christians, would for a moment doubt the reasonableness and utility of such a society. Our Sunday Schools retain their numbers and their influence; and their usefulness has been greatly augmented by the introduction into them of the very appropriate books provided by our "General Sunday School Union." "The system of Instruction," when it becomes more known, cannot but persuade parents and sponsors, generally, to avail themselves of it, in behalf of the young committed to their charge, by God and the Church.

It is an occasion for gratitude to a kind Providence, that no one of our Clergy has been removed by death, during the year, but the Church laments the loss of some of her best friends and zealous advocates among the laity, and in particular of one, an ornament and a blessing to the country which he long served in a judicial capacity, who was not less valuable to the Church, by always exerting in her favour an almost irresistible influence in a wide circle of devoted friends and admirers; by an example of "whatsoever things are pure, lovely, and of good report;" and by the wisdom of his counsels, and the power of his eloquence in our ecclesiastical legislature, of which he was for many years a member, and in which he always appeared when, in the opinion of her friends, her principles were in danger. If our "constitutional rules," are now such as we are not ashamed of, conformable to the sound views of the primitive Church, and to those which prevail in our sister dioceses, without any exception, there is no individual among the laity, to whom under God we are so much indebted, as to this honoured and lamented individual. And his and our success was not by a single effort, but by a struggle, long persevered in, against both honest misapprehension, and determined hostility.

Such is a brief retrospect of the state of our Church, and whether she shall prosper or decline, during the year before us, the "*Gospel Messenger*" will continue to sympathize with her in joy and sorrow, in her hopes and her fears. May He, "without whom nothing is strong, nothing is holy," preside over her interests, and conduct her safely "over the waves of this troublesome world," to a better mountain than Ararat, even to "Mount Zion, the city of the living God," where, "with the general assembly of the first born," she shall appear "a glorious Church, not having spot or wrinkle, or any such thing."

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When certain persons abuse us, let us ask ourselves what description of character it is they most admire, we shall often find this a very consolatory question.—*Church Register.*

"I will never," said Lord Burleigh, "trust any man not of sound religion: for he that is false to God, cannot be true to man."

## MISSIONARY TRANSACTIONS.

At the Anniversary Meeting of the *Juvenile Protestant Episcopal Society*,\* held at St. Stephen's Chapel, on Saturday the 6th December, 1828, the Exercises were commenced by singing the 103d Hymn, when the following excellent and appropriate ADDRESS was delivered, by the Rev. CHRISTIAN HANCKELL, to the members of the Society:—

It has become my duty to address you children, to explain to you why you are assembled here this evening, to inform you what has been done with your contributions to the Society, and to point out the vast and interesting field of usefulness before you. This is the Anniversary of your Society, upon which we are to appoint officers for the ensuing year, and required to lay before you a statement of the transactions of your Board of Managers. The proper time for holding this anniversary was the evening of Thanksgiving-day, but in consequence of the rain on the preceding Sunday, it was impossible to inform you of it. The sum collected from you since the formation of your Society, is about \$226, and the manner in which it has been disposed of you will learn when I read to you the report of the secretary, which I shall do presently. I would only observe here, that \$100 was appropriated by the managers, to the Minister of this Church. This Church was erected expressly for the accommodation of the poor, and for those who are not able to hire pews in other Churches. To the religious instruction of these and their children, the Minister of it is entirely devoted. Now we are very anxious that the Gospel should be preached to the poor, and that the knowledge of it should be conveyed to them, through the medium of our Church, because among other reasons, we believe our Church better adapted than almost any other one, to their capacities, and to their wants. In order to make you sensible of this, I will relate to you a very gratifying circumstance that occurred to me, only Isat Sunday. A Negro, who can neither read nor write, belonging to a gentleman of my congregation, exhibited for some time a pious disposition, which was very pleasing to his master. This Negro was in the habit of attending one of the Presbyterian Churches<sup>†</sup> in this city, and requested permission from his master to become a member of it. His master told him he was much pleased to see him religiously disposed, but would be more pleased if he became a member of his own Church, and desired him to call on me for instruction and advice. The servant thought this

\* Composed of the Teachers and children of the Episcopal Sunday Schools.

† The author of this simple address, would here be distinctly understood as implying no disrespect to the exemplary body of Christians alluded to above. They are usefully and successfully engaged with their protestant brethren in the glorious cause of the Redeemer's kingdom, and he heartily wishes them success in their laudable exertions. To be intelligible to the children, it was necessary that the address should be plain; and he had not the slightest expectation of being called upon for a copy for publication. It was altogether extempore, and he felt it his duty in complying with the request of the persons present, to give a faithful transcript, as far as his recollection enabled him, of the words he had uttered.

at first a hard case, but upon reflection, he thought as his master was a religious man, it became him as a servant professing to be religious too, to pay due respect to his wishes. He accordingly called upon me, and after attending my Church for some time, and receiving such private instruction from me as I was able to give him, he was baptized by me, and is now a communicant. It is about four or five months, or perhaps longer, since he first applied, and last Sunday evening he came to me in my study, and said that he came to tell me, that he now had reason to bless God and his master too, for directing him to my Church. For said he, I have learned more since I have attended your Church, than I did in all my life before. I thought your Church only suited for great people, but I find by experience that the most ignorant person can there get food for their souls, better than in other places. I asked him if my discourses were plainer than those of his former minister. He answered that he did not know, but he was sure he remembered and felt a great deal that I said. I asked him if he could tell me any thing that he had heard me say; and, to my astonishment, he reminded me of many Sermons I had preached, and of many important lessons conveyed in them. 'But master,' said he, 'it is not by your preaching alone that I have learned so much. I can't read the Bible, nor have I any one to read it to me, except at family prayers by my master, and in your Church I hear much more of it read, than I did before. Your prayers, too, are repeated in the same words every Sunday, and by this means I have learned words by which I can now pray for myself to God, and express what I feel. By hearing the Lord's prayer so often, I have learned that too, and find in it almost every thing I want to pray for. I hear the belief also read every Sunday, and by this I have learned better than I knew before, what are the articles of the Christian faith, and what is required of me to believe. For the same reason I have learned all the Commandments, which I can now call to mind one after the other, and by repeating after each of them, "Lord have mercy upon me a miserable sinner, and incline my heart to keep this law," I make a suitable prayer to God for pardon for my sins and for grace to help me to keep his commandments. And by thinking over them in my mind, I am enabled to examine myself the better; and to repent of my sins one by one. Indeed, I now find that I can praise God wherever I am, and pray to him in words which exactly express what I feel and desire.'\* Now these amongst others, are the reasons why we wish to send Ministers of our Church as Missionaries, to preach the Gospel to the poor.

But it is time that I should proceed to point out to you the extensive and interesting field of usefulness that lies before you as a society, and this I shall do in as few words as possible.

\* The above language is of course somewhat embellished, and was partly called forth by one or two questions, founded on previous instruction and advice. But it contains the substance of the ideas the Negro expressed. He soon discovered the prominent advantages of our Liturgy in his case, and in his desire to serve God, appears to have availed himself of them.

This city is not the only place in which poor people are to be found. In many parts of our State, there are places where the people are too few in number and too poor to support a Minister themselves, and but for the help of others, they would be obliged to go without the ministration of the word and ordinances of our Church. Throughout the United States, and indeed throughout the whole continent of America, you will find vast multitudes similarly situated. The poor Indians, too, which inhabit it, and of whom there are a great many, require your aid, for they are almost all entirely destitute of the knowledge of the true God and of the way of salvation in Christ Jesus. Nor does the field of your usefulness end here. Throughout Asia and Africa, there are millions of people who are addicted to the most abominable idolatries, and in consequence of it, to the grossest vices. I could not repeat all their wicked practices, and it would be indecent to do so; but I will relate to you a few, by which you may know how much they stand in need of religious instruction by the ministers of the Gospel. In India, the heathens have many idols, which they worship, instead of God, and foolishly suppose that these idols are Gods, to whom they may safely look for help in time of need. Amongst these idols, one of the most important in their estimation, is that of Juggernaut. This is a large wooden image in form of a man, and I believe once in a year is brought out of the temple which is built for it, and placed upon a huge car, to which long ropes are attached for dragging it along. At this time, people come from the remotest part of India, to do homage to it. Many, in consequence of their poverty, perish from want of food, on their way there, and many more die on their return home, for the same reason, so that the roads on which they travel, are strewed with human bones, bleached by the winds and rains. They sicken, fall down and die, and their bodies are torn to pieces by vultures and other beasts of prey. But many arrive at the temple, and each one is anxious to do honor to the idol, by assisting in dragging it. And such is their anxiety to do this, and so great is the crowd, that many are crushed to death in the attempt. Some even voluntarily throw themselves under the wheels of the car to be crushed to death by its weight, in honour of the God. In that country, too, it is their practice to burn the widows with the bodies of their husbands, when the husbands die, and the eldest son of the parents is often compelled to set fire to the pile on which they are burned. Their poor children, in consequence, are left in the wide world without father or mother, and often suffer the most cruel neglect. In Africa, the condition of the poor heathen is no better.—They, too, worship idols, and have many wicked practices. In both countries, few are taught to read, and the children are suffered to grow up in habits of vice and ignorance.

I might say a great deal more on this subject, but you have already heard enough to convince you of the necessity of doing what you can to bring these deluded creatures to the knowledge of the Gospel. Now to do this, missionaries must be sent to them to preach the Gospel; and to be understood, they must be taught the

languages in which they are to preach. The Bible and Prayer-book, and other religious books and tracts, must be translated and printed in these languages. The children, too, must be taught to read, for without being able to read the Bible themselves, there is little prospect of success. Now all this requires a vast sum of money, and you might almost be tempted to ask, what good the little you contribute, can do in forwarding this great undertaking. If yours were the only society in the world for the purpose, it would be of little or no avail. But there are many societies like yours, amongst Christians, and a great many composed of grown persons, who contribute more largely than you do. If you could add all the sums collected by these societies together, you would find that many thousands of dollars are obtained every year to carry on this great and good work, and thus become sensible that the little you give is of some importance. Great progress has already been made towards the conversion of the heathen. The Bible has been translated into many languages. Missionaries from almost every denomination of Christians are preaching among them. Schools have been established for the education of the children, and colleges have been erected there to teach the Missionaries the languages of the countries in which they are to preach. Such, indeed, are the efforts that are now making for the proper religious instruction of the ignorant, the poor and the heathen, and such has been the result that we may confidently hope, that the day is not very distant, when the knowledge of the true God, and of the way to eternal life, will cover the whole earth, as the waters cover the sea.

Now, my children, after what has been said, I hope you will cheerfully contribute what you can to the Juvenile Society, of which you are members. Remember what are your blessings. You have kind parents. You are taught every thing that is necessary for your present and eternal happiness. You are enjoying all the comforts of life, and all the privileges of the children of God. Surely, then, you ought to be thankful for these favours, and show forth your thankfulness, not only with your lips, but in your lives, by giving up yourselves to God's service, and by endeavouring to provide for the spiritual wants of the poor and the ignorant. Whenever, therefore, you are about to spend your money upon trifles, think of the miserable condition of the poor and deluded heathens, and rather reserve it for their benefit; and if you are disposed to be careless about wearing out your dress, or any other cause of needless expense to your parents, remember how much you may save them by a little more care, and thus by your economy increase *their* opportunity of doing good. I shall now proceed to read to you the Report of your Secretary, from which you may also derive some useful lessons.

The following REPORT of the Secretary was then read:—

In obedience to the rules of the Society, the Secretary is called upon annually to report to the members thereof, in the first place,

the manner in which the Board of Managers have discharged the duties devolved upon them, by their acceptance of the trust to which they were appointed; secondly, to make an exhibit of the state of the funds, and lastly, to present motives for the continued support of the objects for which they were associated.

Agreeably to the intentions of those to whom this Society is indebted for its origin, the Board, for the first two years, steadily looked forward to the time when the amount of their funds would enable them to support a Missionary, who, appointed by them, and under their control, should be the means of extending the Church of the Redeemer, and of imparting to others some of the many privileges by which we are surrounded. They were in hopes, that as the members increased in years, their contributions to the treasury of the Lord would have been increased, and they become more sensible of the value of the soul, and more desirous of rescuing from ruin, those who were perishing for lack of knowledge. Yet, notwithstanding all their expectations, they found the amount of the collections smaller and smaller, until it became a painful duty for the Superintendants to ask what was given with so much reluctance.—The Board were then compelled either to suffer the amount previously collected, to lie idle in their hands, (which, remembering the curse upon him who "hid his lord's money," they dared not do,) or to join the same to the funds of some other Society, that united, they might effect objects which, divided, could not be attained. They therefore, on the 15th of May last, resolved to place the funds of this Society at the disposal of the "Protestant Episcopal Missionary Society, composed of young men and others," to which this was auxiliary; confident that in the pious zeal and discretion of its Standing Committee, there was a sure guarantee that the money would be used for the purposes for which it had been given. Before doing this, however, an appropriation was made for the purchase of a Microscope, by which Scripture subjects could be illustrated and explained to such members of the Society as regularly paid their dues, and to all others willing to contribute to its funds. Free tickets of admission will also be given to those who are regular attendants of the Sunday Schools, and unable to pay the amount of membership. As the object will be not so much to gratify your curiosity, as to awaken in you an interest in becoming acquainted with the Scriptures, it is hoped all will attend its exhibitions, which will be always conducted by some suitable person, and of which due notice will be given you. But do *not* for a moment suppose you are paying for this exhibition; let your gifts to this Society be for the spread of the Gospel, and consider it a privilege that your offerings will swell the tide of benevolence, which, in its course, will convey the knowledge of redemption to the abodes of the vicious and ignorant, and by the blessing of the Almighty, will increase the number of those who around the throne shall join in the praises of God and the Lamb.

Since the formation of the Society there has been collected from the members attached to St. Michael's Church,	\$55 80
do. do. do. St. Philip's,	48 63
do. do. do. St. Paul's,	32 94
do. do. do. St. Stephen's Chapel,	17 69
Life Members,	15 00
Legacy by Miss Waring,	12 08
Collection at St. Michael's Church,	43 50
 Making in all - - -	 \$225 64

The expenses of the Microscope are \$26, so that there was paid to the Young Mens' Missionary Society, about \$200. From the books of the Secretary there appears due to the Society, from its members, the sum of \$214 75 cents, which, if it had been paid monthly, the sum of 6½ cents would hardly have been missed from the pockets of any ; yet, by inattention, has now amounted to a sum sufficient to support a Missionary for more than six months.— This, we trust, will prove to you the importance of punctuality ; without which, it may be truly said, a man can be neither good nor great. But there are some among you, who, by their careful and regular payments, have been the means of all the good already done, and to them much praise is due.

It can hardly be necessary to present to those enjoying the blessings of a Christian education, motives to extend them to others.— You cannot for a moment be supposed capable of such an insensibility to your high privileges, or so ungrateful for them as to abandon the objects, for the attainment of which you are associated.— But some one of you may say, the amount I contribute is so small it can be of no use in so great a work. Such were not the feelings of the widow, who cast her mite into the treasury, and the blessing received by her was not in proportion to the amount, but to the willingness of her offering. Be assured that the smallest amount will not be lost, but will return to bless the giver ; and perhaps in a tract, which costing the least amount, given by any of you, may rouse some sinner to see the error of his ways—may impart a ray of hope to some soul bowed down with the weight of sin and sorrow— may strengthen the feeble knees, which tremble at the conflicts of the Christian life—or may build up in the faith of the Saviour, some who hungered and thirst after righteousness—or, joined to other offerings, it may cheer the heart of some devoted servant of Christ, to press onward in the cause of his Divine Master, and so to set before sinners their need of a Saviour, that numbers may be added to the Church, of such as shall be saved. But when can such offerings be stayed in their good results, but by Him who has promised that “that which is sown in weakness shall be raised in power.”— Be encouraged, then, to go forward in the cause in which you are engaged. Command your gifts to the Lord for His blessing upon them, and fear not but that He who giveth the least, to offer willingly in His service, will make all tend to His glory and praise.

Prayers were then offered to the throne of grace, for a blessing upon Missionary exertions, and the exercises closed by singing the 102d Hymn, with the Doxology, and the following officers elected for the ensuing year:—

Right Rev. Nathaniel Bowen, D. D. *President, (ex. off.)*

Messrs. J. W. Mitchell, A. E. Miller, Ebenezer Thayer, and Charles K. Cross, *Vice-Presidents.*

DIRECTORS.—From *St. Michael's Church*—Mr. Thomas Waring, Miss McCall. *St. Philip's*—Mr. James S. Johnson, Miss Sarah A. Marshall. *St. Paul's*—Mr. G. Cleveland, jr. Mrs. Harriet Mauger. *St. Stephen's Chapel*—Mr. Tho's R. Lynch, Miss Louisa Webber.

Mr. Thomas Waring was appointed *Treasurer*, and G. Cleveland, jr. *Secretary.*

### A REVIEW

Of the “Remarks on the Improvement of the Liturgy,” which lately appeared in the “*Episcopal Register.*”

(Continued from page 362.)

In his third Essay the remarker comes more directly to his proper subject, “the improvement of the Liturgy.” He seems quite aware of the *adventurous* undertaking of a single mind to improve the result of the combined wisdom and piety of many ages, but he nevertheless risks it, and we shall presently see with what success. He supposes that the members of our Church may be arranged in two classes: those who think the Liturgy perfect, and those who think its faults\* ought to be concealed. Now, there may be such classes, but we are certain there are two in addition to them, viz: the class who think the Liturgy so imperfect that an individual, or at least a committee can be easily found to improve it, and the class who, though they do not regard the Liturgy as faultless, think that its excellencies greatly predominate, and though they can conceive of its improvement, prefer to take it as it is, rather than to aim at a perfection, in seeking which there is danger of deterioration. Perhaps you have a picture from the hand of a master, which time has injured, in a small degree, or like every thing human, it has some faults. Will you set about improving it, or will you deem it more prudent to let it be, lest in removing one blot you introduce many, or, in repairing the canvass, make a wider rent, or in supplying some deficiency, only make manifest the disparity between the modern and the ancient artist? Had you the unrivalled statue of

\* He alludes in this place, also, to “faults or defects in our ecclesiastical polity,” as well as “in our Prayer Book.” This, with the intimation in his first essay, that the “discipline of the Church” ought to be adapted “to the present state of society, and to the changes and improvements in the world,” confirms the opinion that alterations, other than those of the Liturgy proposed by him, are in the contemplation of our author.

an ancient sculptor, would you keep it as it is, perhaps less perfect than it originally was, or would you deform it, by the attempts to repair it, of an unskilful hand?

But the admirers of the Liturgy need take no other ground than this, that they will cherish it as it is, *until* another Liturgy is presented to them in every respect superior. Let the reformers employ themselves in the attempt, and when they have succeeded, the Church will not hesitate to adopt their substitute.

We cannot concur with our author that it is like praising oneself, to praise our Church. The fact that we are members of it implies a preference for it, and to avow our admiration of, and attachment to its institutions, is to do no more than we should do with respect to a friend who was dear to us, or some excellent book by which we had been edified. Would our author have us proclaim that the doctrine, the discipline, and the worship, not of our own Church, but of other Churches, are the most reasonable and Scriptural? If the Church to which we belong has advantages, and of course we think so, there can be no more impropriety in speaking of *them*, than in speaking of the merits of any other association, with which we are not connected. Surely the fact of our belonging to a society, which itself is a declaration of our sense of its excellence, cannot render it improper to praise it. But we must not be detained any longer by the preliminary observations. The first amendment proposed (for we shall consider them in the author's own order,) is in the Litany—"Heavenly Father," instead of "Father of Heaven." The latter expression seems particularly objectionable to our author, for he twice refers to it. It is an ancient mode of expression, and perhaps more impressive than the familiar expression would be. It is believed to be generally understood.—The remarker says it is a "bad" expression, that is, to his ear, and he intimates that it is inaccurate. But in this respect he is mistaken, for though it be unusual, it is not inconsistent with grammar to say "the Father" is of, or belonging to Heaven, any more than to say, as St. Paul does, "man is of the earth."

The second amendment proposed, is the not reading the Apocrypha in our Churches, or at least the not reading so much of it. He intimates that it is "worse than disgraceful" that twenty-six lessons should be taken from the Apocrypha. To show that this proportion is not very large, the following statement is offered:—

	PORTIONS.
Of Canonical Scripture, there is read four chapters or portions, on each of the fifty-two Sundays,	208
On the thirty-six other Holy days, there is read, of Canonical Scriptures, in all,	118—326
On fourteen of the thirty-six Holy days, there is read of the Apocrypha,	26
The proportion then is as 326 to 26.	

"The Church doth read the other books (viz: the Apocryphal, see Article VI.) for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine?" We are

among those who have been both instructed and delighted by those lessons on the Saint's days. We regard them not as superceding Scripture, but as auxiliary to it, and deem the reason given by the Church for retaining them, as abundantly satisfactory.

We would not say that our author proposes the non-observance of the Saint's days, but he certainly does not appear favourable to that ancient custom, for he says "It is a lamentable fact, that the honor which we seem to show them in celebrating their anniversaries, &c. has operated much, and still does not a little, to the injury of our Church." To quicken our gratitude to God, whose instruments these Saints were—to incite us to follow after holiness by their examples, and to revive our knowledge of the most important truths identified with the lives of these Saints, are the purposes for which these annual commemorations were appointed by the Church. We think that experience recommends this institution of the Church, for who does not know that "example is more effectual than precept;" whose heart has not been warmed with pious gratitude while meditating on the labours and sufferings of a Paul and a Peter, who, by the grace of God, were what they were; and whose knowledge of Holy Scripture, if they have duly celebrated the fasts and festivals of our Church, has not been corrected and enlarged? We noticed, in a former page, the views of our author, as to the omission of the Epistle and Gospel, as calculated to destroy that "system of instruction and incitement" which our Church had with so much care and judgment, prepared for her members. His objections to the Saint's days, confirm the opinion then expressed.

We are not unaware that the cry of Popery has been raised against us by the dissenters, on account of the observance of Saint's days. But they are probably ignorant of the grounds of the custom, and if they are not, it is a sufficient answer to prejudice, that the worship of our Lord is Popish. We are not disposed to give up a reasonable, and highly useful, and ancient custom, although some of our members should be persuaded by the overwhelming influence of dissenters, to think unfavourably of it.

The author suggests that the three first sentences of Scripture, and all those in the "form for the annual Thanksgiving day," *at the beginning of morning prayer*, should be taken away. His reasons were considered in page 358,\* and I will only add here, let every member of our Church read these sentences, and say whether they are not appropriate, and happily adapted to prepare the mind and the heart (and this is eminently true of the Thanksgiving sentences,) for the duties about to be engaged in.

The participle "saying," at the end of the Exhortation, next after the sentences, agrees with the pronoun "me," as if "accompany me saying," that is, while I say. But our author thinks it ungrammatical. He proposes no substitute.

"The responsive part of our worship, (says the remarker,) is very beautiful, but many think, with some reason, that we have too

\* Vol. 5, Gosp. Mess.

much of it." To make our worship a joint one, not only in spirit, but in voice also, has been a great object with the compilers of our Liturgy. Our author would have it less responsive, that is, he would have more of it said by the minister alone. We differ from him, and we confess his remark above looks very like a radical change of the whole system of *prayer*, as his remarks respecting the ante-communion and the Saint's days, do like a radical change of the whole system of *instruction*.

If "some of the psalms are unsuitable for Christian worship," the remedy is at hand in the selections already provided. But our author wishes more selections, which would probably be expedient, if it is intended to re-model the whole Prayer Book.

It is well known that the sacred writers often leave a word to be supplied by the reader, and also interchange the personal pronouns, in a way that is not strictly grammatical, according to our language. The Bible, in many places, and especially the version of Psalms in our Prayer Book, would have to be corrected if our author's views, as expressed in relation to the 67th Psalm, are to be regarded.

"This day and this night," in the Collect, for aid against perils, are expressions twice reprehended by our author as inaccurate and "very absurd." We confess we cannot agree with him, perhaps because we do not apprehend his meaning. "Evening Prayer" is always celebrated in this diocese in the evening, that is, at "the close of the day." And when it is neither meridian nor night, it seems to us natural to advert to "this day," just closing, and "this night," near commencing. But if service were held a little earlier, we cannot conceive it would be any violence to correct language to speak of this night before us, and certainly not of this day, which we have enjoyed, and are enjoying. If an hour is selected for evening worship, other than that designed by the Church, the incongruity is chargeable to those who choose the hour, not to the prayer. But in any case we conceive the remark on this point is too critical.

What would be the effect of our Church resolving to expunge the word "Trinity" from its Litany? We submit the question to the calm consideration of the remark. If he can show, which he has not even attempted, that it is an unlawful expression, that would alter the question. His only reason, viz: to obviate prejudice, looks like giving up the ground to the Unitarians.

There are many who think that even "with due preparation," sudden death is an evil. David *seems* to have entertained that opinion (Psalm, xxxix. 5.) The alteration suggested by our author therefore, excludes an idea which many wish to retain.

"The adding to the variety of our occasional Prayers" is suggested. That prayers for some occasions are wanted, may be true, but we cannot think there is one needed for "suriving relatives," who are not "really mourners." The "prayer for a person under affliction," of course is not to be used for one who is not in that state. No minister would volunteer to pray for such an one, but if he should ask a prayer, it would be charitable to presume that

he was afflicted, though it might appear otherwise to man, who cannot see the heart.

When the remarker has published the "Collects for the days, and especially for some of the Sundays after Trinity, much improved," which he says "might easily be," we hereby pledge ourselves, if alive and well, to compare them candidly with the old ones, prepared by fathers, martyrs, and the collective wisdom of the Church: "*Palmam ferat qui meruit.*" But if he intends to proceed on certain principles which he hints at, such as making them *longer*, and *always* of more than one sentence, and varying the introduction and conclusion, and introducing greater variety, so as to pray for some things for which we now pray not at all, we are inclined to think, *a priori*, that we shall prefer the Collects that we now have. He says that "some of the Collects are but a small part of one sentence." It may be so, but we are surprised to hear it, and wish the Collects had been named.\*

It may be well to notice here, that "the remarker" changes the ground on which all the reformers have proceeded, viz: the necessity of *shortening* the service, for he proposes some additions, and though he tells us that his new prayers will not add "at most one half of a minute to its length," yet if the principle of adding at all be once admitted, we see not but the result may be a Liturgy, different indeed from the one we now have, but quite as long, or even longer. This intimation of introducing "some things for which we now pray too little, or not at all," confirms the opinion before expressed, and indeed naturally arising from the whole drift of "the remarks," that the object of the writer differs from that of the General Convention, their's being "to preserve," (as they tell us) and his to change the Liturgy. Is not this opinion further corroborated by the following sentence: "Another very objectionable fault in our prayers, generally is, that the sentences are too long." It is not a few, but the "prayers generally," which are thus objected to. And the reformation is intended to extend to the offices of consecrating a Church, and the three offices of Ordination, which are particularly mentioned. With respect to some of the prayers, "the remarker" thinks that they are not only "contrary to the rules of good composition," but "worst of all," are "a hindrance to devotion and to their religious use." To break up a sentence into two or more sentences, for the purpose of correcting their length, would often require the introduction of new words, which might vary the sense. They, alone, who have found the prayers, as they now are, "a hindrance to devotion," will be disposed to venture on this attempt to correct and improve them.

In the Lord's Prayer there is a direct reference to our enemies, whom we promise to forgive. Our Liturgy, in referring both to our temporal and spiritual enemies, there is confirmed to the standard of prayer given us by our blessed Lord. We agree with "the

\* We had intended to search for these faulty Collects, but "*tempus urget.*" We hope they will be pointed out.

**remarker**" that Christians should not entertain enmity, but that there are persons who entertain enmity towards them, is at least probable, and it is not perceived that there is any impropriety in praying for grace to forgive, and that they who hate us may have their hearts changed. To a very wise Bishop of our Church, now deceased, it was once remarked by a worshipper, that he had no enemies, which at the time he really believed. The Bishop happened to know the fact to be otherwise, and soon satisfied him that his Church was better acquainted with his necessities than he was himself. If there were no reference whatever in the Liturgy to our enemies among men, it would appear to the present writer as very defective. The "remarker," of course, has a right to hold the contrary opinion. To his inquiry "would it not be better that the people should not sit while the Epistle is read; or not rise at the reading of the Gospel," I say decidedly no. There is significance in the change of posture, implying that we pay particular deference to the Gospel of Christ, that we honour the servant who wrote the Epistle, but still more the Son whose life and sayings are in the Gospel. The frequent changes of posture are objected to by dissenters, because they have not considered the reasons for them, and have not experienced the advantages which they were intended to effect. They correct, in a degree, the listlessness which is too common even now. But take them away, and wandering of mind, and even sleeping would be as prevalent as they are in those assemblies in which there is no frequent rising. There is something peculiarly expressive in the people rising and saying "Glory be to Thee, O Lord," so soon as the Minister announces the "Holy Gospel." If the act of praise here is to be said "sitting," why not the acts of praise in the other parts of the service? The greatest objection to this proposed alteration is that it might lead to the abolishing of the frequent changes of kneeling, sitting, and standing, venerable customs of the Church, which reason and experience approve as favourable to devotion, and, which it is remarkable, the dissenters are gradually adopting, for in some of their Churches they now kneel in prayer, stand in singing, sit during sermon, and on great occasions, have many Ministers, who interchanging short prayers, and exhortations, and hymns, occasion a frequent change of posture, on the part of their hearers.

"After the reading of the Gospel (says the remarker,) something should be added." If there be a sermon, singing follows the reading of the Gospel, for which the rubric before "the metre psalms," expressly provides, or the Minister may proceed immediately to the sermon, which may be an exposition of the Gospel for the day. If there be no sermon, "then the Priest may let them depart with the blessing." If it be thought that the rubric does not allow this, it will be admitted that here is a "*casus omissus*," and it will be difficult to find another in our whole Liturgy. I can perceive nothing "abrupt" in passing from the Gospel to the singing, or to the blessing, if it be authorized. There are several other objections to our service, made by the "remarker." He thinks "it may well be ques-

tioned, whether the formality of praying in Christ's name, be not carried to excess." As our prayers are acceptable only through Christ, it seems to me that a constant reference to that truth is as natural and proper as the mention of the Divine name at the beginning of each prayer. We find that Daniel, in his prayer, (chap. ix. 17.) used the expression, "for the Lord's sake," and the promise of our Lord, John, xiv. 13, as well as the precept in Coloss. iii. 17, is a complete vindication of this custom of our Church.—The "remarker," of course, only wishes the reference to Christ in words, to be *less frequent*, but would not such a change at this time, be liable to misapprehension? Might not some persons choose to understand it, as if the fathers of our Church, who have control over its public service, were wavering as to that doctrine, her sense of the importance of which the compilers of the Liturgy meant to express by the repetition which is objected to? The same remark is applicable to the ceremony of "bowing at the name of Jesus."—That ceremony prevails, and to disuse it would be understood by some as implying a doubt of the doctrine of his divinity, to express faith in which the ceremony was originally introduced.

The other alterations suggested are the following:—

1. For the "*bonum est confiteri*," (the 92d Psalm,) in the evening service, to substitute a more suitable psalm, or parts of a psalm.
2. To place the prayer for the President after the Litany, or among the occasional prayers.
3. To exchange the words "the same," in the exhortation, and among other parts of the service, for better and not "inelegant" words.
4. To substitute a better word for "miserable," in the Litany.
5. To exchange or strike out the words "most heartily," and "in health and prosperity long to live," in the prayer for the President.
6. To exchange the word "finally," in the prayer for all conditions of men.
7. To substitute the word "communion" for "fellowship," in the concluding prayer from 2 Cor. xiii. 14.
8. To substitute in the Litany, "death without due preparation," for "sudden," which expressions, by the bye, are not of the same import.
9. To alter in the Litany the expression, "beat down Satan under our feet."
10. To strike out the word "Christian," where we pray in the Litany "to bless all rulers and magistrates."

It would be tedious to vindicate our Liturgy, as to the above ten points, and to refute the objections alleged. We think it sufficient to let our readers see how averse our "remarker" is to expressions which we believe are very generally approved and admired. We think, too, that such alterations as number one and two, indicate something like a love of change, for change sake. However, there is no disputing about taste. The 92d Psalm appears to us in its place in our evening service, very appropriate, nay we say beautifully appropriate, and in the Litany we cannot repeat "miserable," or hear it from those around us without feeling a thrill which we be-

lieve to be salutary. But all men cannot feel or think alike. We trust, however, that the majority of the present age are yet on the side of the Liturgy, as we are sure was the case with respect to our fathers and their fathers.

A fourth Essay from "the remarker" has just been received, which we shall consider in due season.

### OBSTA PRINCIPIIS.

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FOR THE GOSPEL MESSENGER.

#### *The Evidences we have from heathen authors, in favour of the authenticity of the Facts, recorded in the Old Testament.*

The doctrines and matters of fact contained in the Scriptures of the Old Testament, are not only asserted by the friends of a divine revelation to mankind, but they are acknowledged by its enemies. This I shall endeavour to make evident by the following brief induction of particulars from the most respectable heathen authors that we have any account of. It is probable that more evidences might be collected, but these are enough to satisfy any reasonable mind, and fully show that God has not left himself and his works without sufficient evidence of their truth in every age.

The creation of the world is intimated by Ovid, in his Metamorphosis, (lib. i.) The extraordinary long lives of the Patriarchs in the first ages of the world, by Manetho the Egyptian, Berosus the Chaldean, and others; who add, that *they were ordained to live so long, that they might study sciences, and invent arts, especially that they might observe the celestial motions, and enrich the world with the knowledge of astronomy; wherein (say they) they would have done little good, if they had lived less than six hundred years, because the great year (as they call it,) is so long in going about, and coming to a period.* The flood is mentioned by the same *Berosus*, whose words are cited by *Josephus*, (lib. i. antiq. c. 11.) Of Noah (under the notion of bifronted *Janus*, because he lived in both worlds,) we read in *Berosus* and *Herodotus*: and of the ark sailing over Armenia, and the letting forth of birds, that found no dry ground, in *Polyhester*, and others. Of the destruction of Sodom, or the Asphaltic lake, we have some account in *Pliny*, (lib. v. c. 16.) and *Justin*, (lib. xxxvi.) That there was such a man as Moses, and such a people as the Israelites; that this Moses was their captain, and led them out of Egypt, wrote their history, and gave them laws, is testified by the most ancient records of the Egyptians, Phœnicians, Chaldeans, and Grecians.—And *Manetho* speaks very particularly both of their coming into Egypt, and departure from thence. Of circumcision, *Herodotus*, *Strabo*, *Diodorus Siculus*, and *Tacitus*, (lib. ii.) Of the coming of the Israelites into Canaan, *Procopius*, (lib. xi.) Of Solomon, we read in *Dionysius Cassius*; of the slaughter of Sennacherib, in *Herodotus*, (lib. ii.)

In my next, I shall adduce the evidence we have from heathen authors, in favour of the authenticity of the facts contained in the New Testament.

SENEX.

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**EXTRACTS FROM BISHOP HOBART'S ADDRESS,**

To the Convention of the Protestant Episcopal Church in New-York, Oct. 1828.

*Progress of the Episcopal Church.*—The services at Brownville were peculiarly interesting from the circumstances connected with the establishment of the congregation. Several years ago the service of our Church was once performed there. Two years since I officiated there, at the request of some of the respectable inhabitants, who became dissatisfied with certain religious views and extravagancies which prevailed in the principal denomination of the place, and who had turned their attention to our Church, as exhibiting religious truth, and exciting religious feelings in a manner Scriptural, rational, sober, and yet fervent. The Rev. Mr. Keese remained there as a Missionary, and by the blessing of God on his labours, the great body of the former congregation, which was of a different religious profession, has become Episcopal. Several heads of families were confirmed, and the communion was administered to thirty persons. I had the satisfaction of knowing that the attachment to the Church of those who had connected themselves with her, was excited and is confirmed by a conviction of her scriptural and primitive claims, the result of inquiry and consideration.

In the afternoon of the last day of my services at Brownville, Wednesday the 13th, I went to Watertown, and preached there, and immediately proceeded on my way back to Troy, where I arrived on Friday evening. And the next day, the 16th, had the pleasure of consecrating the elegant Gothic edifice erected of stone, by the congregation of St. Paul's Church, which had become so numerous, principally by accessions from other denominations, occasioned in part by the same reason which led to the formation of a congregation of our Church at Brownville, as to need additional accommodations. At the same time confirmation was administered to thirty-six persons. The numerous assembly which crowded the spacious and magnificent edifice, the presence of a large number of Clergy, the reflection that the prayers and praises of the assembled congregation were offered in a place which, now the extended seat of the temples of religion, of the structures of industry, of commerce, and of domestic and social life, was, less than forty years since, a pasture for the beasts of the field ; and the still more reviving recollection, that the large, exemplary, and munificent congregation who had erected the splendid temple, has, in a period of less than thirty years, under the labours of its present Pastor, increased to its present size from a small band of three or four Episcopal families ; all these considerations rendered the solemnity one

of the most imposing and gratifying in which I have ever been called to act. The next day, Sunday, I continued at Troy, and officiated. On Monday morning I attended, for a short time, the sale of the pews in the Church, which soon amounted to a sum greater than the cost of the building.

*Religious Instruction.*—If there be any concern in which Episcopilians should unite among themselves, and should disclaim all influence and authority but that of their own Church, it is the religious instruction of the young. The opinion was early advanced by me, and pressed on the attention of my diocese, that the only correct mode by which the various denominations of Christians were to extend religion, the one best calculated to preserve harmony, is by separate associations, amenable only to their respective ecclesiastical authorities. Subjected as this opinion has long been to much censure, and the individual who advanced it to much odium, may he not be excused for expressing his satisfaction in witnessing the increasing prevalence of this opinion? Many religious denominations have withdrawn from general religious associations, and formed those of their own.

*Protestant Episcopal Press.*—It gives me the highest gratification to announce to you the commencement of a Protestant Episcopal Press in this city.

This institution has been formed by the voluntary associations and contributions of individuals. Its object is the printing and publishing of books, tracts, and pamphlets of every description, for the several Protestant Episcopal Societies and religious institutions in this State, at lower rates than has hitherto been practicable, and the promotion of the interests, and the increase of the funds, of the said societies. For this purpose, the sum of \$3,500 has been already subscribed, and the subscriptions are still continuing. A permanent establishment is now providing, to consist of a substantial building, containing a printing-office, type and stereotype foundry, bindery, sale depositaries, storage lofts, and a committee room; all of an extent sufficient for the execution of any business that may offer.

This institution owes its origin to the same inestimable men who have long devoted liberally their time, their labour, and their means to the various societies of our Church, and who deserve more praise than I can bestow on them.

*General Theological Seminary.*—It is to be lamented that its funds are far from being adequate to its wants. These funds have been principally furnished by the States of New-York and South-Carolina. The latter State, it is only justice to say, the first advocate of a General Theological Seminary, has been consistent and zealous in its exertions and contributions; and it is but justice to the diocese of New-York, to say, what facts will abundantly confirm, that in all the efforts which have been made for providing funds for the institution, she has taken an active and distinguished lead.

*Great want of Ministers.*—Many are the places where, for the want of Clergy, and of aid in the support of them, the opportunity of es-

tablishing our Church has been, to all human appearance, finally lost. Many are the places where still, if we had Clergy, and the means of aiding in their support, our Church could be established. Many are the congregations languishing, if not in danger of perishing, for the want of Clergy, and of means of aid in their support. It is for me constantly to hear their pressing solicitations, and even supplications—but, alas! it is not for me to grant them; but it is for me to feel the pang of repressing, almost extinguishing their hopes. If I do not deceive myself, it is in moments such as these, that I feel the want of the pecuniary means allotted by Providence to others; it is then that I am almost tempted to exclaim, in bitterness of spirit, **Woe is me, that I must bear my office, that I cannot flee from views of spiritual want, which I cannot relieve.**

The want now most felt is that of the Clergy, well qualified, but self-denying, laborious Clergy; who, with primitive zeal, will penetrate our darkened wilds, to illume them with the light of the blessed Gospel. We must educate such; for, at least in a sufficient number, they are not to be found among those who can educate themselves. We must provide the means of theological education for pious young men, and exert ourselves to find out those of this character. In doing so, we shall only follow the example of our parent Church of England, and indeed of all European Christendom, who have provided the most ample means of theological education. We shall only follow the example of other denominations in our own country, who are doing this with unexampled zeal and liberality.

In providing for the immense spiritual deserts of our own country, will be our appropriate discharge of the duty imposed on the Church in general, of "preaching the Gospel to every creature."—These are wastes which, if we neglect them, none will cultivate. Those in remote climes are, or will be, attended by older and richly endowed Churches abroad; especially by the Christians of Britain, who, amply provided for at home, are ever ready to send the ministrations of the Gospel to every heathen nation where there is any opening of Providence for the establishment of it. Our own are wastes, presenting scenes of spiritual want that surely must come home to our feelings, and most powerfully appeal to our judgments, and, I hesitate not to say, demanding all our resources, and, God blessing their application, abundantly and certainly rewarding them.

Never was a period more favourable than the present for the extension of our Church in this State. She is looked to by many as the best asylum of sound and pure religion from the errors and the fanaticism that assail and deform her sacred truths, and corrupt her evangelical spirit. But unless provision for theological education be made, and the attention of well-disposed young men directed to the ministry, we may despair of the future progress of our Church, and mourn over the prospect of her stationary if not retrograde condition. I do, therefore, most earnestly urge that this convention make provision for theological education. A plan of this kind might doubtless be devised by a committee, to whom I should be happy to

**communicate such ideas as have occurred to me on a subject which has much and anxiously occupied my thoughts.**

**Conclusion.—**The present is undoubtedly a period of great religious excitement, and is marked, as all such periods are, by a great mixture of error and evil, with truth and good. Let us seek to secure the latter, freed from the corrupting alloy of the former. And this we shall do, if we steadfastly take as the land marks that are to regulate us, the doctrines, order, and worship of our Church. Let us not neglect the vital doctrines of the sinfulness and guilt of man, of justification through a lively and operative faith in a Divine Saviour, of sanctification through the power of the Holy Spirit, because these inestimable characteristics of the Gospel are lamentably deformed by the errors of speculative heresy, and the extravagancies of a rampant enthusiasm. But in cherishing and inculcating these doctrines, let us be careful to adhere to the standards and institutions of our Church, which has received them, we believe, as "the Lord hath commanded." Let us not seek to connect, with the full provision which our Church has made for advancing the holiness of her members, practices, however plausible, unknown to her sober yet fervent spirit. Never advancing beyond her prescriptions into any well meant but unauthorized means of advancing the interests of religion, let us apply all our efforts to give effect to her evangelical doctrines, her apostolic ministry, her primitive and rational worship. Thus acting in our respective stations, we shall each best discharge the high duty of hastening the blessed period, when "the comfortable Gospel of Jesus Christ shall be truly preached, truly received, and truly followed in all places, to the breaking down of the kingdom of sin, Satan, and death; till at length the whole of God's dispersed sheep, being gathered into one fold, shall become partakers of everlasting life through the merits and death of Jesus Christ our Saviour."



## POETRY.

FOR THE GOSPEL MESSENGER.

### A TRIBUTE OF AFFECTION TO THE MEMORY OF A FRIEND.

*Written by the request of a near relative of the deceased, to whom this simple, but sincere effusion of sorrow is inscribed.*

"So unaffected, so composed a mind;  
"So pure, yet soft—so strong, yet so refined:  
"Heaven as its purest gold by tortures tried—  
"The Saint sustained it—but the Woman died."

How pure and fair the chaplet thrown  
Upon thy mournful bier,  
So gently by a hand unknown—  
All bathed with sorrow's tear.\*

O, my dear friend, how much I mourn,  
To see thy lovely bloom  
So soon from life's gay vision torn,  
To wither in the tomb.

\* Alluding to a handsome, but anonymous notice of my friend's death; from which, the above is an extract.

**Thy chasten'd virtues were too pure,  
To waste their sweets below,  
And the rude streams of life endure,  
Where streams of sorrow flow.**

**How oft I've knelt beside her bed,  
With sympathetic sigh,  
And there that humble incense spread,  
Which soars above the sky.**

**"Sister in Christ," she'd fondly say,  
"I love to see thy face;  
I love to hear thy voice in prayer,  
For every Christian grace.**

**I love to feel thy precious kiss,  
Upon my withered cheek;  
It is a kind of sacred bliss,  
Which language cannot speak."**

**These are the ties! that bound me fast,  
To my lamented friend;  
These are the ties, whose sweets will last,  
When earth-born pleasures end.**

**With her I drank the sacred wine,  
In holy rites, so dear,  
And then I saw her visage shine,  
While meek-eyed Faith stood near.**

**Yes, I still see that eye in prayer,  
Mild as the star of day—  
With every virtue kindled there,  
In one celestial ray.**

**Then to the man of God she said,  
In accents faint and mild,  
"Wilt thou, thy benedictions spread,  
On this, my darling child?"**

**Let me commend her to thy care"—  
And ah! the mother sighed—  
"To leave a child so young—so fair—  
On life's deceitful tide!"**

**Meekly I saw her kiss the rod,  
That laid a brother dead;  
In prayer she sought relief from God,  
And every murmur fled.**

**Then holy Resignation smil'd,  
Upon her lovely face,  
And every feature, soft and mild,  
Was ting'd with heavenly grace.**

**Yet she did feel, most keenly feel,  
A sister's tender love;**

**Her's was a heart, not form'd of steel,  
But gentle as a dove.**

**A few short weeks had flitted by,  
Since his fresh grave was made,  
When she, alas! was call'd to die,  
And by his side was laid.**

**Perchance his kindred spirit flew,  
To waft a soul so dear;  
To warble strains forever new,  
O'er golden harps so clear.**

**How must thy mother's soul be torn,  
When such bright hopes decay—  
When of such glory she is shorn,  
All earth must fade away!**

**But soon before the mourners sight,  
A heavenly vision rose,  
Which cheer'd the gloom of sorrow's night  
And sooth'd her to repose.**

**In Gilead a balm she found,  
And a physician sure,  
Who heals her bosom's deepest wound,  
And planted comfort there.**

**"Sister in Christ," wilt thou receive,  
This little tribute paid,  
By one whose constant heart will grieve,  
Beneath the cypress shade;**

**And there will muse in pensive mind,  
Till friendship's self shall bleed,  
For thy poor babes, who ne'er shall find  
That friend which orphan's need.**

**In all this cold world's broad expanse,  
They hear no mother's voice—  
And only in some wild romance,  
Do orphan hearts rejoice,  
Beneath a step-mamma's soft smiles,  
Spread over them in peace—  
For only in the fairy isles  
Do worldly passions cease.**

**But 'tis a rich, consoling theme,  
To view thy seraph form—  
More brilliant far, than pleasure's dream,  
That has outliv'd the storm;  
To see thee rob'd in spotless white,  
Around the throne divine,  
Bedeck'd in stars, whose dazzling light,  
Shall never cease to shine.**

**RELIGIOUS INTELLIGENCE.**

**Pinckney Lecture.**—The Semi-Anual Lecture, founded by the late Chief Justice Pinckney, "on the greatness and goodness of God," was delivered in St. Philip's Church, on the 3d December,\* by the Rev. E. Thomas, Rector of the Episcopal Church on Edisto Island. It affords us great pleasure to be able to state, that this judicious, interesting, and pious discourse, may be expected to appear in the next number of the "*Gospel Messenger*," a copy of it having been particularly requested for that purpose.

**General Theological Seminary.**—At a meeting of a majority of the students of the General Theological Seminary of the Protestant Episcopal Church, an association was formed under the name of the "*Heber Society*." Its objects are:—1. To obtain intelligence of the existing state of Christianity throughout the world. 2. To acquire information relative to the history of the Church, confining its researches to facts. 3. To gain correct views of the philosophy of Missions. Its Committee of Correspondence, through their President Mr. P. Trapier, and Secretary Mr. R. W. Harris, have requested that the conductors of the "*Gospel Messenger*" will, from time to time, furnish them with such communications as may have a tendency to promote these objects; and state, that in making this request, they are authorized only by the importance of the Missionary cause, and the hope that we will second their efforts to promote it.

**Pennsylvania.**—The Managers of the School of Moyamensing, remark: "In our last report we mentioned our earnest wish, that funds might be procured for building a convenient School-room. We fondly hoped that this would have been realized ere the return of the present period, but it finds us very far removed from its accomplishment. Committees were appointed to collect for the purpose, and accordingly \$315 have been paid to the treasurer, and \$55 more are promised—the whole amount being about \$370. Although we regret the delay of what we are convinced will be of vast importance to the school, yet we cannot but acknowledge the kindness with which our applications have been received, and the interest which has been uniformly displayed in our prosperity. We have received several donations of books towards the forming of a library, and as soon as a sufficient number of volumes is collected, we shall allow the children access to it; as the experience of other schools proves that it is a great incitement to good behaviour."

One circumstance we have neglected to mention, which is, that we have adopted the system of instruction recommended by the "*General Protestant Sunday School Union*." We find

\* The Wednesday after the second Tuesday in November, was the day appointed in the Will, but the postponement was unavoidable.

it admirably adapted for Sunday School instruction, and cannot but express our approbation of the books published by them, and our cordial interest in the prosperity of what we consider one of the brightest ornaments of our Church. How many millions may rise up and call this institution blessed!"

**New-York.**—Ten persons have been admitted to the order of Priests, five to that of Deacons, three Clergymen instituted, six admitted candidates for orders, nine Churches consecrated, and the corner stone of two others laid, and three hundred and forty eight persons confirmed during the year. The number of Missionary stations were forty-seven. We gladly avail ourselves of the very interesting information and suggestions contained in the Journal of the Convention of October last. The whole number of Clergy present at the Convention, was ninety, and of the Laity ninety-seven. In the diocese there are one hundred and twenty-three Ministers, and one hundred and sixty-three Congregations. The amount of the Bishop's fund is \$40,368 20, of which \$2,947 63 is the increase during the year. The Bishop of Nova-Scotia attended, by invitation.

The following was adopted:

"*Resolved*, That a Committee be appointed to devise a plan for the creation of a fund for the relief of Clergymen of this Diocese, whose circumstances may require it, and who may be incapacitated by age or sickness, from any farther discharge of their clerical functions, and the Committee report to the next Convention.

The Committee on Missions reported that \$4,606 31 had been expended on Missions in the year, and remark—"Aided by these funds, new Congregations have been formed, new Churches have arisen, and the doctrines and services of our Church established in places where it was before unknown. Nor have the labours of the Missionary been without a blessing; pure and apostolic Christianity has grown up on the ruins of infidelity and error; and rational piety has come in place of the excesses of fanaticism. Our Church has triumphed over the prejudices which once oppressed her; and without a boast it may be said, that she is fast rising in the good opinion of the serious and reflecting part of the community, as affording, by her public services and prescribed liturgy, the surest safeguard against ignorance, error, and a wild enthusiasm.

In conclusion, the Committee would beg leave to turn the attention of the Convention to the melancholy fact, that several stations have continued unfilled during the past year, from a paucity in the number of Missionaries; and this they do in hopes that it may lead to the adoption of some measures for obtaining a more adequate supply. Of what nature these should be, they leave to the wisdom of the Convention; they would only add, that it relates to a matter of vital importance; that upon the number and ability of Missionaries depends, under the Providence of God, the extension of the Church; that they constitute the right hand of its strength, by which the wilderness and the solitary place are to be subsued. The fields

are already white for the harvest—but where are the labourers by which they are to be reaped?"

**From the Reports of the Missionaries we extract as follows:**

"Your Missionary has officiated on the principal holidays, lectured on the Wednesdays during Lent, and delivered moral lectures to the children."

"Truly an abundant harvest is ready for the Church in this wide spread and fertile region; but alas! the labourers are few. How can our Church consent to spare for foreign and unhealthy climes, the Missionaries whose help is so deplorably needed in our own suffering household! In the county of Livingston there are twelve flourishing towns, and only one Missionary of our Church, which is also the case in the adjoining county of Alleghany; yet there are large districts of country, even within these limits, where the people have nothing but occasional services, and these from whatever denomination that may in turn present. Why should not our Church occupy this vacant and important ground, ere the tares of "false doctrine, heresy, and schism," come to be mingled with the incorruptable word of truth? The people, I observe, are well disposed to embrace the doctrines of the Church. The lucid glare of fanaticism has attracted the consideration of the more reflecting part of the community, and they find it easily distinguished from the mild and steady light of primitive truth and order. Send us your Missionaries, they say, for we sincerely believe your Church is the only refuge for orthodox and rational Christianity."

"The greatest difficulty\* which we have to encounter, is in procuring necessary supplies of *suitable* and truly *orthodox* books, for our Sunday School Libraries. The number published by our Union, is far too small to constitute a Library of sufficient size to satisfy the wants of our children; and we are consequently obliged to procure books from other and doubtful sources, without either knowledge or recommendation to guide us to a judicious selection. This ought not so to be. The interests of the Church of God, and the welfare of immortal souls, are too much dependent upon the character of the books which we put into the hands of our youth, to make it fit that the selection of these books should be left to ignorance or chance. But what can be done? How can the deficiency in our libraries be supplied, without exposing to danger the religious principles of our children? There is, perhaps, no other way, than for the proper authority to publish a copious catalogue of such books as, in addition to those of our Union, may be profitably, or at least safely, introduced into our families and Sunday Schools."

"If a spirit of opposition the most inflamed and virulent, and misrule the most revolting to sober reason, and the dictates of sound policy, in which humble and rational piety can have an agency but exceedingly slender, can effect any thing to the disadvantage of the Church in this place, it will undoubtedly be accomplished. To say this, is but to tell a modest part of the scenes that have been acted

\* This hint appears to us especially valuable.—*Ed. Goss. Mess.*

during the season past, and would undoubtedly be going on still in all their highly inflated spirit, were it not that they had become in some degree shaken by the fury of their own impetus. To tell in what these things will issue is not within the province of human foresight, but must be left to Him who can govern the storm and the raging of the tempest."

"The Sunday School attached to this Congregation is in a flourishing condition. We attribute much of its prosperity to its connexion with the General Protestant Episcopal Sunday School Union, and the facilities which are afforded by the use of its publications."

"At Brownville, the state of the Church is in the highest degree interesting and encouraging. Some years ago the inhabitants of this place united in the erection of a commodious stone edifice for divine worship, with the express understanding, that the voice of the majority should decide by whom or what religious denomination it should be occupied. This arrangement, which may seem singular to some, is not an unusual occurrence in our Western villages.—This building was for a considerable length of time occupied by a very estimable Presbyterian Clergyman. Circumstances of a peculiar nature led to his departure, and the introduction of the Episcopal Church. Upon these it is not my design to dwell; suffice it to say, that the experiment, for I have been assured that my visit to this place was thought to be of this character, has been crowned with success. The new religion (as it was called) has been acknowledged to be the religion of Christ and his Apostles, and the "Stone Meeting House" been transformed into an Episcopal Church. The title-deed is now in the hands of the vestry of St. Paul's Church, Brownville. It affords me great gratification to state, that this revolution has been accomplished without any display of that censorable temper and party spirit sometimes manifested upon similar occasions; it has been our endeavour not to depart from that charity which is the very bond of peace and of all virtues. The attachment to the Church in this village is of an enlightened character. The claims of the Church have been thoroughly investigated, and our friends are qualified to give good reasons, drawn from Scripture and Ecclesiastical history, for their abandonment of those religious sentiments in which they had been educated. God be praised, this is not all. I can speak not only of changed opinions, but of changed hearts. In several, it is trusted, "that the old Adam has been so buried, that the new man has been raised up in them." These particulars are mentioned, not in the spirit of boasting, but it is hoped with feelings of lively gratitude to the Divine Head of the Church, who has thus nourished with the dew of his blessing, the vineyard which his own right hand hath planted."

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*Reverence for the Lord's Day.*—We record with great pleasure the following: "At a numerous and respectable Meeting of the citizens of the city and county of Philadelphia, held on Monday Evening, Dec. 15, 1828, in the Lecture Room in Cherry-street, convened

agreeable to notice, for the purpose of taking into consideration the propriety of petitioning Congress to pass a law prohibiting the *transportation* and *opening* of the Mails, and the opening of the Post-Offices, on the Sabbath day.

"**Mr. Joseph Montgomery** was called to the chair, and Messrs. **Thomas Latimer** and **James Russell**, appointed Secretaries.

"The following Resolutions were unanimously adopted:—

"*Resolved*, That this Meeting view with deep regret the existence of a regulation authorising the transportation and opening of Mails on the Sabbath, or Lord's Day: a practice which must ever be deplored by the patriot and Christian, as tending to the destruction of the civil and religious institutions of our country.

"*Resolved*, That Committees be appointed in the several wards and districts of the city and county, to procure the signatures of the citizens to a *Memorial*, praying for the passage of a law, prohibiting the transportation of the Mail, and the opening of Post-Offices on the Sabbath, throughout the United States.

"Whereupon the several Committees were nominated.

"*Resolved*, That a Committee of General Superintendence, of ten persons, be appointed to draft and prepare a *Memorial* to Congress, to direct the Ward and District Committees, and forward the Memorials, when signed, to Congress, and to procure the co-operation of suitable persons for the promotion of this object in the different parts of the State.

*Memorial to Congress*.—The undersigned, &c. "consider the Sabbath to be a Divine institution, its obligations resting on the law of God, and its observance most conducive to national happiness.

"That in the rest from labour which it enjoins, the comfort and health of man are promoted; and by the devotion of a set time to the contemplation of our condition as moral and responsible beings, the virtues and intelligence of the community are most certainly advanced, and thereby the prosperity and liberties of the country secured.

"That the recognition of the Sabbath, in all the institutions of the country, as is shown in the usages of Congress and of our Courts of Justice, in the execution of the laws, &c. and the peculiar sanction with which it is guarded by our own State laws, induce your memorialists to hope that the exception to the general observance of a day of rest which is found in the Post-Office Department, and which is but of recent practice, will receive the attention of Congress.

"That the direct effect of the present regulations in that department, together with the influence of an example originating with the Government, tends greatly to the general profanation of an institution with which the best interests of our country are connected, and leads to numerous breaches of the good order and peace of society.

"They do, therefore, respectfully petition for the enactment of a law, by which the transportation of the Mail, and the delivery of letters, on the first day of the week, (the Sabbath day) may be prohibited."

#### BIBLE QUESTIONS.

1. *What duties are enjoined in the Epistle for the fourth Sunday after Epiphany?*
2. *What instruction is furnished by the Gospel for the same day; what difficulties does it involve, and how are they explained?*

Consult D'Oyley & Mant's *Bible*. Stanhope on the *Epistle*, and *Gospel*, vol. ii. Whitby's *Commentary*, &c.

Answers to be returned in the last week of January.

#### NEW PUBLICATIONS.

The very interesting and instructive life of the late Rev. Dr. SAMUEL JOHNSON, of Stratford, Connecticut, by the late Rev. Dr. Chandler, of New-Jersey, has just been republished in London.

*A Compend of Ecclesiastical History, for the use of the Laity and Theological students, by Henry M. Mason, M. A. author of a translation from the Greek of "St. Chrysostom on the Priesthood."* New-York. Published by G. & C. Carvill. 1828.

"A publication of this nature has long been a desideratum in the theological department of literature; and the volume now presented to the public amply repays the most anxious and critical expectation of so desirable, so useful a work: as it is executed in a manner which evinces the most elaborate researches of the well read divine, and the critical acumen of the accomplished scholar.

"The style of the writer, as amply exemplified in a brief yet well written preface, is evidently formed upon that of the sententious and correct Dr. Samuel Johnson.

"The chronological arrangement of subject matter by centuries, from the commencement of Christianity to the present period, greatly aids the memory, in the accurate recollection of events, and of the discipline, doctrine, and outward state of the Church. The wide extent of time included within eighteen centuries, necessarily compels brevity; but, the very judicious condensation of matter, comprises all the real instruction to be obtained by the perusal of many volumes.

"The order of occurrences in each century is stated under the heads of *the outward state of the Church, its progress, doctrines, ceremonies, rites, heresies, controversies, learning, and teachers*, with several collateral branches of minor importance.

"Annexed to this judicious Compend of Ecclesiastical History, there is a very useful table of the various Ecclesiastical Councils, arranged in chronological order. 1st. Ecumenical Greek Councils. 2d. Ecumenical Latin Councils. 3d. Ecumenical and Provincial Councils, with the objects of their convocations. Of the merit of this work more need not be added. It will, doubtless, be justly appreciated by the scholar, the theologian, and the critic; being equally calculated to instruct the student, and refresh the memory of the experienced divine."—*Church Register*.

*New Oxford Bible.*—An edition of the Bible, recently published by the University of Oxford, is printed in paragraphs, without the interruptions of sense, occasioned by the customary divisions of the chapters and verses.

"The manner in which those divisions are introduced into our common Bibles unavoidably obscures the sense and connexion of the Sacred Writings. Many serious Christians, and those not merely among the uninformed and illiterate, insensibly acquire the habit of treating every part of the Scripture as if it consisted of a series of unconnected mottos or proverbs. An inaccurate habit of reading the Bible is acquired in youth, which maturer judgment finds it very difficult to correct. Even in the case of those who are fully aware of the evil, the mind can scarcely avoid being influenced by the eye, when a blank space presents itself in the midst of a sentence, followed by the appearance of a new paragraph in the next line. And this may perhaps account for a circumstance which has been frequently noticed; namely, that the lessons in our public services are usually read with much less propriety than the Epistles and Gospels."—*Christian Observer*.

*"The benefits annexed to a participation in the two Christian Sacraments, of Baptism and the Lord's Supper, considered, in eight Sermons, preached at the Bampton Lecture, 1826; by William Vaux, B. D. Domestic Chaplain to the Archbishop of Canterbury."*

The author may be truly said to have proved his case, viz: that there are benefits annexed to the Christian Sacraments; the contrary of which, at least as it respects Baptism, may almost be said to be held by too many in modern days. He argues from the natural signification of the action in Baptism, the words of institution, the history and immediate circumstances of its appointment, several passages in the Acts and in the Epistles, and from anticipative allusions to it in the Gospels, that benefits are annexed to that ordinance. And with respect to the Lord's Supper, he rests his argument on the signification of the action, both natural and conventional; the language made use of by our Lord in its institution; the circumstances attending its appointment; the incidental notices of it in the Epistles, and the anticipative allusions in the Gospel of St John. From his lectures on Baptism we make the following extract:

*Answer to a prominent objection.*—"The great obstacle, in the minds of many fair and well-intentioned persons, against allowing to Baptism the communication of the benefits of which it is asserted to be the channel, seems to be the difficulty they have in conceiving, that those, to whom the gifts of grace have been once communicated, should ever forfeit their advantage, and ultimately fail in obtaining the great object, for which they were conceded to them. But whether arising from, and communi-

cated in Baptism, or at any other time ; whether the gift of God accompanying his ordinance, or conferred by him independently of it; still the doctrine of St. Paul, both in Romans, chapt. vi. and in other parts of this Epistle, plainly is, that those who have once possessed such advantages may forfeit them: that however and whenever we suppose the facts to take place, and whatever specific interruption we may give to the language used to express them ; we may *have died*, and been  *crucified with Christ*, we may have been united to him, as the branches of the vine to the parent stock : and yet we may both lose the benefit of his death and crucifixion, and experience the fate of unfruitful branches, be hewn off, and cast into the fire.

" One other text in the Epistle to the Romans I shall mention, from which it has been attempted to subvert the inference deduced from the passage already cited from the Epistle to the Galatians, that in Baptism we are made the children of God; and hence to weaken the claim of spiritual benefits apparently appropriated to the ordinance. In the eighth chapter, St. Paul tells us, that *as many as are led by the Spirit of God, they are the sons of God;* (Rom. viii. 14.) to the apparent exclusion of all other claimants to that title. But in truth, our baptismal privileges are unaffected by this declaration of the Apostle; though it serves to point out the conditions, on which alone we can really and effectually enjoy them. They who are baptized receive *the first fruits of the Spirit,* (Rom. viii. 23.) but whether they will be led by it, is another question. They may *resist,* (Acts vii. 51.) they may *grieve,* (Ephes. iv. 30.) they may *quench* (1 Thess. v. 19.) it; they may *do it despise,* (Heb. x. 19.) On the other hand, they may *stir it up,* (2 Tim. i. 6.) they may *walk in* (Gal. v. 16) it, they may be *led by* (Rom. viii. 14 Gal. v. 18.) it. In one case they will be disobedient sons, unworthy of the name; in the other, true and worthy children, deserving of their filiation, and the name they bear ; and as such they will be treated now, and acknowledged hereafter, by their Almighty Father; as *heirs of God, and joint heirs with Christ.* (Rom. viii. 17.) In such good and faithful sons, *the Spirit of adoption,* given to them in their Baptism, *bears witness with their own Spirit, that they are indeed the children of God,* (Rom. viii. 15, 16.) and produces in them a well-grounded confidence in their state of favour with him; confirms to them their right as such, and disposes them to its exercise, in crying to him from whom they derive it, *Abba, Father.* The passage is altogether practical and hortatory, and therefore not to be too nicely examined, with the view to the exposition of other than practical doctrine. And its plain intent in that view is, to enforce the necessity of holiness from our holy profession; and perhaps to warn us against a dependance upon our external admission to the privileges of the Gospel, without corresponding conduct: but then, it is to be observed, that this very caution supposes the reality of that on which the abuse is founded ; the existence of privileges which may be abused."

*Vindication of the Baptism of Infants.*—"As little can we discern any impediment to their being made partakers of the gift of the Holy Ghost. How, and to what extent this takes place, it were vain to ask; but it would be not a little presumptuous in us, who, except in fruits, are unable to discern the operation of the Holy Spirit in ourselves and in adults, to question his influence, because undiscoverable to us in the case of infants. It were surely wiser to conclude, that those, who are on no account to be forbidden to come to the Saviour, receive, after their capacity, the blessings which he came to procure for all; blessings, more especially, to the enjoyment of which, however little we may be able to comprehend their operation, we can as little comprehend any real hindrance."

*An Historical Map of Palestine, or the Holy Land: exhibiting a correct and masterly delineation of the peculiar geographical features of the country, and all places therein; interspersed with more than two hundred Vignettes and Emblems, illustrative of interesting events recorded in the Bible, introduced topographically, from the best authors. Originally delineated by Mr. J. T. Assheton, London. Now greatly improved, and furnished with a complete Geographical Index, containing ninety-six octavo pages, showing the situation, latitude, and longitude of every place, and containing Explanatory References to all the Vignettes, Emblems, &c.; a Sketch of the History and present state of the Country and its principal Districts and Cities; a Calendar of Palestine, &c. &c. By Joseph W. Ingraham.*

" To Sunday Schools, Bible Classes, and other institutions for religious instruction, this work will be peculiarly valuable. From the long experience of the Editor in a Sunday School, he has been led to appreciate the value of a work like the present ;

and one motive which had prompted his connexion with the publication, was, the important aid it would render to those engaged in Sunday schools, and similar institutions. He has thus been enabled to render the work more *practically* valuable than it otherwise would have been; and many of the additions have been made with a view to render it of greater value to young persons."

"The plan of this Map is in a high degree singular, if not unique. Its object is to unite with a common geographical map, in a minute, but distinct and lively representation, an image of the most important events in the Sacred History, introduced into the map, on the spots where the events occurred. Thus, on the top of Pisgah, is seen the image of Moses beholding the Land of Promise in vision; and on the summit of Mount Tabor, is presented a view of the Transfiguration. It is obvious that in this way, the memory is much assisted in associating the events of the Sacred History, with the spots where they took place; and that a map of this construction must be highly adapted for popular use, and of great utility to young persons."

*"A new Concordance to the Holy Scriptures; being the most comprehensive and concise of any before published; in which not only any word or passage of Scripture may be easily found, but the signification also is given of all proper names mentioned in the Sacred Writings. By the Rev. John Butterworth, Minister of the Gospel. A new edition, with considerable improvements, by Adam Clarke, L. L. D."*

*Sword's Pocket Almanac, Christian Calendar, and Ecclesiastical Register, for 1829,* contains, besides what is usual in an Almanac, an accurate notice of all the festivals and fasts of the Protestant Episcopal Church, list of its Clergy, Societies, &c. in the United States. The number of Clergy is stated at 507, of whom 31 have been added in the last year.

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### *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.—Theological Library.*

The Librarian reports the following Donations, made the last month:—

*By Philip Tidymann, M. D.—Atlas Classica, or Select Maps of Ancient Geography, both Sacred and Profane. Quarto, half-bound. Philadelphia, 1828*

*Davies' Sermons on Important Subjects. Last edition. 3 vols. 8vo. sheep.—Philadelphia, 1828.*

*Leland on the Advantage and Necessity of Revelation. 2 vols. 8vo. sheep.—Philadelphia, 1818.*

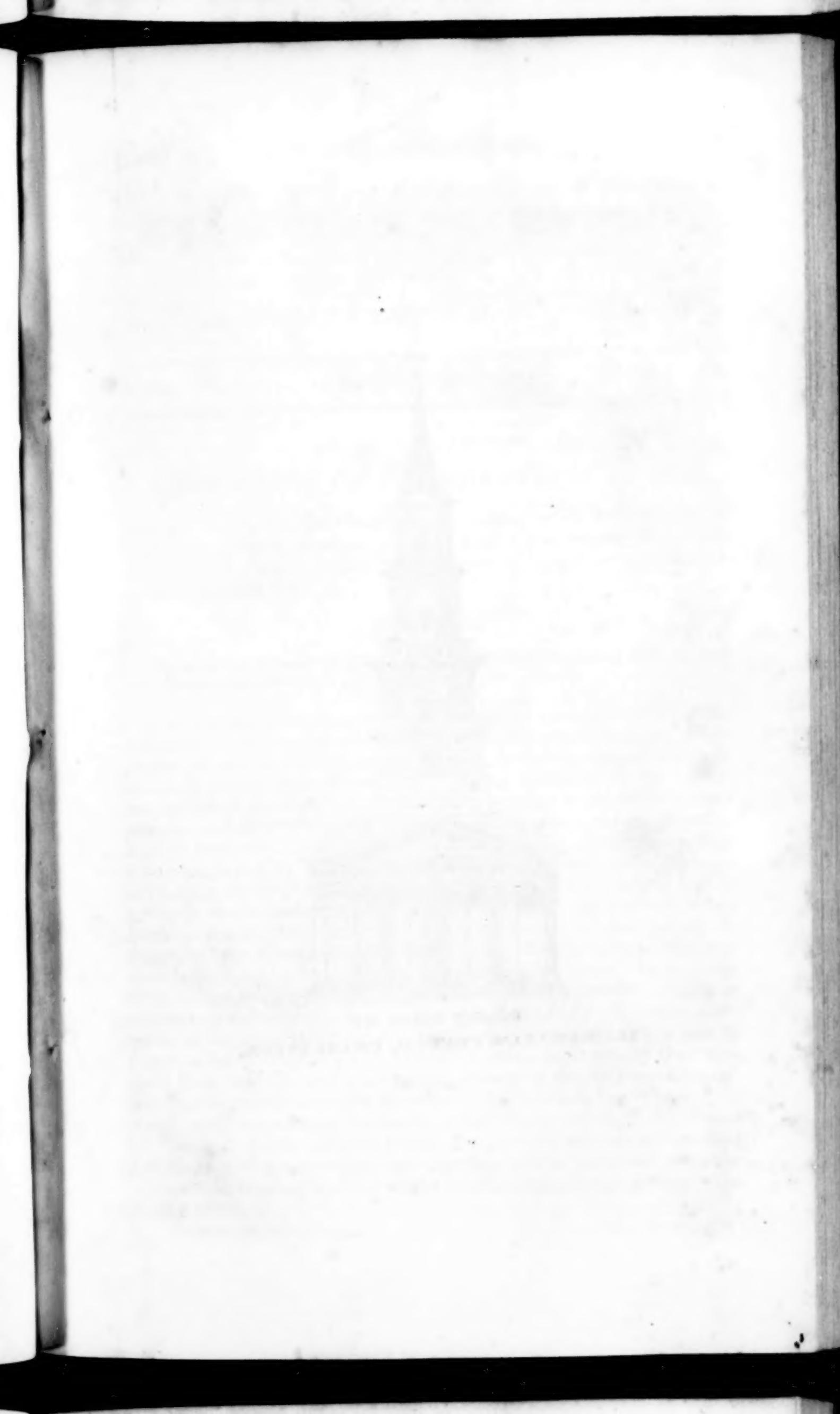
*Bishop Ravenscroft's Doctrines of the Church Vindicated, &c. 8vo. stitched. Raleigh, 1826.*

*Books in any department of Literature, will be gratefully received by Ebenezer Thayer, Librarian, at the Library, No. 79 Broad-st. between Meeting and King-sts.—Entrance through the gate. Library hours, every day, Sunday excepted, from 12 to 2 o'clock.*

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### **CALENDAR FOR JANUARY.**

1. *Circumcision.* Monthly Meeting of the Standing Committee of the Protestant Episcopal Missionary Society of Young Men and Others.
2. Monthly Meeting of the Managers of the Episcopal Female Bible, Prayer-Book and Tract Society.
4. *Second Sunday after Christmas.*
5. Monthly Meeting of the Trustees of the Protestant Episcopal Society.
6. *Epiphany.*
11. *First Sunday after Epiphany.*
18. *Second Sunday after Epiphany.*
25. *Third Sunday after Epiphany. Conversion of St. Paul.*
29. Meeting of the Standing Committee of the Protestant Episcopal Missionary Society of Young Men and Others.
30. Meeting of the Managers of the Episcopal Female Bible, Prayer-Book and Tract Society.





FRONT VIEW OF  
ST. MICHAEL'S CHURCH, CHARLESTON.